

The Brooklyn Jewish Center Review

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the United States

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By LESTER LYONS

JUNE

1943

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Most of the members of the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country. Extend this privilege to your friends and enroll them as members of the Center Discuss the Center with those you think will appreciate its ideals; point out to them its remarkable program of activities, the enviable reputation it enjoys throughout the United States; describe to them the beauties of the Center building, one of the finest here or in any other country. Be as enthusiastic about the Center as you have every right to be, and the enrolling of new members will be gratifyingly simple.

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1943 membership cards are now required for admission to all functions in the Center building. Members are therefore, requested to please secure their cards by paying their membership dues for the current year.

BUY YOUR WAR BONDS AND STAMPS AT THE CENTER

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The prayers and songs of the Synagogue.

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The inspiring history of the Jewish people.

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To give of his best to his faith and his country.

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Enroll Your Child in the BROOKLYN JEWISH CENTER HEBREW SCHOOL

Reasonable Rates

BROOKLYN JEWISH CENTER REVIEW

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THE CENTER'S AFFILIATION WITH THE ZIONIST MOVEMENT

THE Brooklyn Jewish Center has taken a great step forward in behalf of Judaism in affiliating itself with the Zionist Organization of America. Through the unanimous action of its Board of Trustees the Center has expressed "its unqualified approval of and adherence to the Zionist movement," and has declared "its determination to use its utmost endeavors to assist in bringing about the speedy and effective realization of the Zionist program."

The Center affiliation with the Zionist movement does not diminish the responsibility of the members in individually joining the movement. The annual payment of a shekel by the Center for each member not individually enrolled does not represent and is not the equivalent of the dues required by the Zionist Organization of America of its members. Such payment is simply a contribution by the way of practical assistance to the Zionist cause. The Center's determination that its members should individually enroll in the Zionist movement is indicated by its creation of a special committee which is directed and authorized to take all suitable and necessary steps to urge and cause such enrollment. We are confident that those of our Center members not yet individually enrolled will, without delay, join the Zionist movement.

Thus, a new and fruitful chapter in the life of the Center is beginning. Henceforth this cherished institution will turn with full vigor and spirit to the progress and profit of Palestine. The resolution of the Center is a fitting development in the twenty-four years of its existence and is a step of deep spiritual significance. It has become increasingly evident that there is a cynical inconsistency in worshipping for Zion "as the home of our life" and withholding direct and positive helpful participation to make that

sentiment triumphant. A Jewish religious institution that lives detached from the tasks of Zionism lives superficially and artificially and outside of the proper spiritual order. If it is true that "on account of our sins were we exiled from our land," then it is manifestly sinful not to adopt those steps which will end our homelessness.

If the members of the Center have lived deeply and intelligently with their religion they must live truly and deeply with Palestine. Homelessness is the perpetual menace to Jewish existence and cultural and spiritual development. This menace has preceded the war and will survive it if Palestine does not become the Jewish land.

The Center's resolution is a tribute to the unwearied and inspiring activity of Eastern Parkway Zionist District No. 14. The Zionists of this District have tried their utmost to champion the cause of Zionism in this neighborhood and to urge this institution to a new and higher conception of responsibility to the cause of Zionism.

As one of the leading Jewish organizations in this country, the Brooklyn Jewish Center is certain to be followed by numerous other synagogues and Centers in the action it has taken. It is believed that the emphasis placed by the Center on the religious aspect of Zionism will have considerable favorable repercussions throughout the land. They will realize that through a Jewish Palestine the Jewish people will better serve humanity and God.

—LOUIS J. GRIBETZ

LIGHT IN THE MIDST OF DARKNESS

TO an observer of the Jewish scene it is comforting to behold some recent signs of hope and encouragement in the midst of darkness and despair.

As a first instance, there is the encouraging news that twelve state Legislatures have unanimously adopted resolutions condemning the Nazi persecutions of the Jews and demanding that, following this war, the United Nations establish a Jewish Common-

wealth in Palestine. Coupled with this resolution is the demand for an open door permitting an immediate and enlarged immigration of Jews into Palestine. In view of the renewed efforts by the Arabs to implement the British White Paper freezing Jewish immigration to Eretz Israel, this is indeed welcome news.

From England comes word that the powerful British Labor Party, at its recent convention, devoted considerable time to a discussion of anti-Semitism and the suffering it has caused to Jews in many European countries. True to its tradition, the Laborites again reaffirmed their favorable attitude towards the Zionist aspirations in Palestine. The Convention also heard words of admiration for the heroic fight of the Jews in the ghetto of Warsaw against their Nazi persecutors.

One of the brilliant leaders of the British Labor Party, Prof. Harold Laski, stated that he had reason to believe that Prime Minister Winston Churchill is not in agreement with the

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THIS issue of the Brooklyn Jewish Center Review marks the end of Vol. XXIV of our monthly and weekly publications.

Publication of the Center Review and the Bulletin will be resumed early in September.

We extend to all Center members and their families as well as to our readers best wishes for a pleasant and enjoyable summer.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Emanuel Greenberg, President. Max Herzfeld and Hyman Aaron, Vice Presidents. David Goodstein, Treas. Maurice Bernhardt, Secretary. Israel H. Levinthal, D.D., D.H.L., Rabbi. Joseph Goldberg, Administrative Director.

"JUST BETWEEN OURSELVES"

"ביתנו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THIS is the last issue of the *Review* for this season, and I am going to take this opportunity for a personal word. I want to thank all my friends in the Center who have had a part in that memorable evening of tribute at the Academy of Music on May 31st. I should like to write to each and every one of you individually how deeply appreciative I am of the unique honor that you paid me, but that is hardly possible. Be assured, however, that I am sincerely grateful to you, and that I shall ever cherish your friendship and your regard. It was a particular joy to me that while the tribute was sponsored by the entire Brooklyn Jewish community, the man chosen to head and direct the affair was one of the leading spirits in our own Center, Mr. Isidor Fine. The great success of that notable evening was due in a large measure to his faithful devotion to every task which he undertakes to perform.

And now a closing word about the Center itself—the institution that has won the love of all of us. We are now terminating a season of great activity. I do not recall a year in all the twenty-four years of the Center's existence that was full of such hectic activity. This was due, of course, to the added responsibilities we assumed because of the war, and because of the tragic fate of our brethren in Europe. And the coming season will also find us challenged with great responsibility. We want to meet that challenge nobly, as we have in the past.

We must remember that our main strength lies in our membership. The war, however, has greatly affected our membership status. So many of our members are in the military service of our beloved country. They have been excused from all dues payments while in the service, and so it becomes necessary for us to supplement this temporary loss of income and man-power. The only way this can be done is through the addition of new members. At our last membership gathering, our president, Judge

Emanuel Greenberg, made this fact quite clear. I want to second his earnest appeal. During the summer months many of us will have an opportunity to meet residents of this community who are not yet affiliated with us. A personal word to them of our work, our achievements, our responsibilities, will undoubtedly convince them that they too must share in this task that belongs to all of us. I earnestly plead with you to do your share in helping

us to increase our forces. The more members we have, the more we can accomplish, the easier it will be for us to achieve the great things we want for our community, for our country, for our faith and people.

A healthy, happy summer to you. May we return to our activities in the fall, refreshed in body and mind. And let us pray that before long we may be privileged to hear the glad tidings of a victorious peace achieved by our country and our Allies, a peace that shall bring joy and blessedness to all peoples.

Israel H. Levinthal

A NEW JEWISH ENCYCLOPEDIA

THE "New Universal Jewish Encyclopedia," conceived by a Rabbi, Isaac Landman, and encouraged by philanthropists, is now almost complete. Eight volumes have already been published, and the remaining two are soon to appear.

The organization which prepared the Encyclopedia includes Louis Finkelstein in Rabbinics, assisted by Samuel Belkin, head of the Yeshiva College; Julian Morgenstein and Robert Gordis in Bible; Ismar Elbogen and Abraham A. Neuman, President of Dropsie College, in History; Joshua Bloch, the Chief of the Jewish division of the New York Public Library in Jewish Literature; A. S. W. Rosenbach, President, American Jewish Historical Society in Americana; Paul Goodman, Historian and author of London in Anglo-Judaica; William F. Albright, Professor of Semitic Languages of Johns Hopkins in Archaeology; and Samuel S. Cohen, Professor of Theology, Hebrew Union College, in Theology.

For 40 years or more, ever since the projection and publication by Funk and Wagnalls of the old Jewish Encyclopedia, there has been no authoritative work to record important events in Jewish life. If the new Encyclopedia had but this merit, that it brings Jewish history up to date, it would more than justify its existence.

But there is still another considera-

tion, and that is that the financial failure of this work would jeopardize the publication of any Jewish work of importance, particularly such as would require a heavy outlay. The success, however, of this venture will open up possibilities for the publication or reprinting of Jewish works of large proportions and might make of America the modern Babylonia, Spain, or Russia or Poland. Surely it is ample time to make of America not only a refuge for the oppressed and stricken Jews, a Promised Land for those traveling in the Wilderness of hate and prejudice, but also a great Jewish cultural center.

The Encyclopedia's executive and literary editor is Louis Rittenberg, the American editor of the *London Jewish Chronicle*. It was published and is being distributed by the University Society.

—Louis Hammer

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ACCORDING to the radio commentator, Bryce Oliver, broadcasting recently over WEVD, "Anti-Semitism in the United States has reached a point almost as serious, if not fully as serious, as it was in Germany before the violence started." Mr. Oliver arrived at this alarming conclusion, he asserted, because of the "startling facts" disclosed by a recent opinion poll which was financed by a certain unnamed but well-known Jewish organization and conducted by one of the leading opinion-testing agencies. The questions asked were direct and rather pointed, and equally frank answers were received. Some of these questions and answers follow:

Q. "Right now, do you think there are any particular religious, national, or racial groups which are not doing all they can to help in this war?"

Thirty-nine per cent of the pollees answered, "yes."

Q. "If yes, what group are you thinking of?"

Of the 39 per cent who answered the first question affirmatively, 31 per cent named Jews, 16 per cent Germans, 13 per cent Japs, and 27 per cent Jehovah's Witnesses. The Jews were accused of shirking their duties to their country in the war-time crisis by the greater number of those who condemned them.

Presumably, this substantial minority is not exclusively made up of crack-pots and misfits, but contains also some men and women of standing in their respective communities, since these are the people that the opinion-testing agencies usually seek out in their search for the common denominator in public opinion. In other words, they have some influence on their neighbors and business associates, and others with whom they come in contact.

Here are some more enlightening questions and the responses:

Q. "Do you think there is likely to be a widespread campaign in this country against the Jews?"

Thirty-three per cent (of the original 39 per cent) answered "yes," 67 per cent, "no."

Q. "Do you think Jews have too much power in the United States?"

Sixty-one per cent answered "yes," 39 per cent, "no."

The organization sponsoring this survey thought it advisable in the interest of public harmony not to make the rather startling results of this poll

public. We think this was wise, but the depressing facts are there nevertheless, in all their portentous poignancy and frightfulness. We now know as a certainty that which we had previously only suspected and feared: a sizable portion of the American people have swallowed uncritically the venomous propaganda fed them by the hired libelers of the reptile press and the radio in the past half dozen years or so, and have acquired as a result, a prejudice and a viewpoint that is not only utterly strange and foreign to the American tradition and habit, but constitutes a distinct menace to the American system and philosophy of life. One can't handle pitch without getting one's hands smeared, nor can one play with racial hatreds and suspicions without acquiring a dirty soul and without disturbing the peace of the nation.

The radio speaker was of course entirely right when he said that he was "not making this report for the sake of the Jews only," but "for the sake of all Americans," adding the opinion that "if this is permitted to roll on, liberalism in America is doomed, and liberals are doomed with it." The broadcaster feared that the age-old evils of Continental Europe, the evils that contributed towards the bringing of all its nations towards the present sorry pass, are now moving over to our own hitherto uncontaminated land, and that unless we put ourselves on guard and took proper preventive steps, the fate that has overtaken our brothers abroad—and the misguided nations of which they formed a part—would ultimately befall us too. The prospect might seem weird, fantastic and impossible, but remember that it appeared almost equally as weird and impossible to the German and Austrian, Italian and French Jews just one short day before the blow fell.

The poll indicated that an appreciable percentage of Americans had been infected with the anti-Semitic virus smuggled in from Nazi Germany and

13% of the American Population Believe Jews Are War Shirkers

The Strength of the Anti-Semites In the United States

By HAROLD BERMAN

its satellites by men whose business it was to spread racial hatred and dissension, to arouse distrust and suspicion among the various racial groups of America and to create particular antagonism against the Jews, hoping thereby to pave the way for ultimate defeat at the hands of the Huns.

Public opinion polls are reliable because under the shield of anonymity a man tells exactly what he thinks, since he is not afraid of an unfavorable reaction against himself. It is in a secret poll that one really removes his mask of good behavior and lets his pen range freely over the confidential sheet.

It has been authoritatively stated by those who have carefully followed Nazi activities, that during the ten-year period of the Jungleman's rule in Hunland and its satellites, seventy per cent of all Nazi propaganda in the United States was devoted to anti-Semitism. This might seem a silly waste of effort, considering that the Jews are only a small minority of the American population.

But whoever thinks so doesn't know his Nazis and their philosophy. Jew-hatred forms the corner-stone, and even the very foundation of their Moloch-temple, the chief tool that these sappers used in undermining civilization's structure, which, since the French revolution, has been based on a foundation of equality and tolerance for all. The Nazis knew that when that went all the rest would go with it. Hence their direction of the bulk of their propaganda to this one objective, and anyone who fails to realize that their corruptions have brought some results in this country simply is living in a dream-world. The Hitlerites have carried this devouring Continental epidemic to our shores, and it is up to us to seek the means of stopping its progress while there yet is time.

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This striking poem was written by a Russian born poet and journalist now living in Buenos Aires, and is included in a new anthology, "Latin American Poetry," edited by Dudley Fitts and published by New Directions, of Norfolk, Connecticut. Cesar Tiempo is a pseudonym for Israel Zeitlin. The poet has edited the newspapers "Critica" and "El Sol," and has won an important award from the city of Buenos Aires. He is thirty-seven. Mr. Fitts thus describes Tiempo: "He is essentially a satirist and a prophet. He couches his social protest in bitter, apocalyptic language; and he attacks, in particular, the blindness and pretensions of his fellow Jews."

"Latin American Poetry," is a large and comprehensive volume of contemporary South American poetry, and has the novel and highly useful feature of presenting the original poems side by side with the English translations.

Harangue on the Death of Chayim Nachman Bialik

What other interest than that of the present moment can a people have which must drag itself through its shadows and abysses?—Bialik.

ON July 5 the Associated Press gave the news to the world: Chayim Nachman Bialik has died in Vienna.

Twenty days later, and in the same city, they put an end to Dollfuss, the "Millimetternich."

Look out for poets
whose fists pound on the desks of
hangmen!

The world's dailies
were able to publish the item on the
Society Page
next to the account of the party
with which the Barabanchik family
celebrated the circumcision of their
offspring.

I have a violent heart
and a harsh voice.

I walked the streets of the Jewish
Quarter
weighed down by my anger and my
grief.

Brothers of Buenos Aires:
our proudest poet is dead.
As in the Psalms,

The Bitter Verse of An Argentinian Jewish Poet—Cesar Tiempo

God girded him with strength and
made straight his way.

Minkowski was plaintive.

Bialik an imprecation.

And both will rot under the earth,
facing the blind eyes of tremendous
night.

• • •

A shirtsleeve sky runs over the roofs.

The pedlars in the Pilsen are at their
endless game of dominoes.

Girls who want to get married don't
walk under scaffolding.

You bourgeois who break all the
Commandments
and spend your Sabbaths over
account books bound in black,
stroking the spines of the figures
in order to make them stretch out
like cats,
I have seen you in your glittering
temples—
ranged like thoroughbreds in
sumptuous stalls—
with your round lifeless little eyes,
with your formal tall hats and your
pure silk prayer-shawls,
trying to bribe God
who knows you better than your
employees.

Chayim Nachman Bialik is dead.

There's gefuelte fish today in "The
International,"
and a good stock of doctors for your
poor drooping daughters.

Who remembers the massacres in the
Ukraine,
the raving storm of the pogroms,
when hooligans raped your mothers
and you were trembling in your
cellars, useless
as a ray of light striking a mirror?

Bialik shouted, he thundered across
the black waters,
and his angry laughter ran through
the villages like a wild wind.

"The people are withered grass,
they have gone dry as timber."
And there were youths who shook
themselves like wolf cubs

and their sharp teeth tore our shame
to shreds.

Chayim Nachman Bialik is dead.

The old-clothes dealers smile in the
doorways of their pandemoniums.

The Lacroze trolleys are greener
than ever.

Cast thy bread upon the waters, says
Ecclesiastes.

How nice to hear Mischa Elman
from a soft orchestra seat at the
Colon.

Gorki said that with Bialik the
Jewish race gave a new Homer
to the world.

Would the Bank of Israel give him
credit on just one signature?

Voices:

"Tonight when the store's closed and
I'm dunking my toast in
a glass of tea, I am going to ask
my wife to read me
The Bira and *The Garden*, and after
supper we're going
to the Ombu Theatre: if you want
to get on the
'Committee,' you've got to be on
your toes."

Chayim Nachman Bialik is dead.

"Ma, will I wash my hair with
kerosene and put on my
sky-blue satin dress to go to the
Library?"—"All
right, darling, and mind you get
yourself a young man,
like the rest of the girls: it's about
time."

Chayim Nachman Bialik is dead.

At the door of the People's Kitchen
our brothers, the ones who
haven't the courage to starve to
death, are waiting for
their ration.

Chayim Nachman Bialik is dead.

Our legs drag through the deepest
marshes of the night and
above our heads shines a pure light.

In Tel-Aviv there was a poet.

And now?

THE passing away of Ittamar Ben Avi on April 17th, 1943, was a severe loss for Zionism and for world Jewry.

Ha-Yeled Ha-Ivri Ha-Rishon—throughout his life, Ben Avi was justly proud of this title. He was the first in modern times whose mother tongue was Hebrew. This was indeed a rare distinction. Through the iron will of an indomitable father, Ittamar was destined to be the instrument whereby a dead language became the living speech of a people reborn.

Ben Avi would often laughingly refer to himself as the "human guinea pig"; he was indeed the innocent victim of an experiment carried on by his father, Eliezar Ben Yehudah, who sought to revive the language of the ancient prophets. Ben Yehudah was convinced that the Hebrew people could be redeemed only through a political renaissance on its own soil, with Hebrew as its national tongue. "Speak Hebrew and you will be redeemed," was Ben Yehudah's admonition to the Jewish nation. To the task of reviving Hebrew, he fanatically devoted himself. His wife, Dvora, knew no Hebrew at the time of their marriage, but she solemnly vowed that she would never discourse in their home in any language other than Hebrew. Patiently, she struggled to acquire the ancient tongue, which Eliezar Ben Yehudah and his colleagues began slowly to modernize.

Ittamar, the oldest of the Ben Yehudah children, was born in 1884. Even the close friends of Eliezar Ben Yehudah, ardent Hebraists though they were, shook their heads disapprovingly when they heard his avowed intention to teach the child Hebrew as the mother tongue. But the father persisted.

Four years passed before the child uttered a syllable. "You may ruin his speech forever!" protested the friends of Ben Yehudah. The latter was adamant. Hebrew must be revived. Ittamar gives the following description of the memorable day when he was finally blessed with the power of speech:

"Day after day and night after night, my father would stand near my bed beside my bewildered mother, wondering why my lips uttered no sound. The greatest author in the Jerusalem of that day, Yechezkel Pines, would rebuke my mother. 'Why do you permit such folly? Unless you speak and sing to him in some other language,

the child's mentality will be permanently affected!'

"But the vow my mother had made to her husband on the day of her marriage never to utter a word in their home in any language other than Hebrew, made it impossible for her to give heed to these rebukes. Each day she would whisper to her son:

"Speak, child, speak.'

"In vain.

"One day my father rode away on his donkey to Rishon Le-Zion. In his absence, my mother placed me on her knees and sang to me a Russian song by Lermontov. At that moment it began to snow, and the mountains of Jerusalem were clothed in white. Suddenly the door opened with a loud noise and my father entered covered from head to foot with snow-flakes—the donkey had refused to continue its journey in the bitter cold and my father was forced to turn homeward.

"His eyes burned with indignation. 'That is how you fulfil your vow—by singing Russian songs to our first born child!'

"Before my mother could reply, my father pounded with his fist on the desk, upon which at night he would work on his dictionary, and smashed it to bits.

"And I remember, as clearly as if it all happened but yesterday, that I tore myself away from my mother's warm embrace, ran towards my father, my little fists waving in the air, and shouted: 'Aba! (Father!)'

"It was the first word I had ever uttered."

The child was not allowed to play with the neighboring children, since they spoke no Hebrew and would spoil his speech. The poor lad's one companion was a dog, which he named *Mahir* (speedy.) But even this companionship did not last very long, for the pious neighbors thought they heard Ittamar call the dog "Meir." Scandalized at the thought that a dog was called by the name of a great sage, the neighbors forcibly removed

Revival of Hebrew as a Living Language and the Liberation of Judea Were the Passions of This Man's Life.

ITTAMAR BEN AVI

By MORDECAI H. LEWITTES

the animal, and Ittamar was left without companionship.

But the experiment succeeded. Other families introduced Hebrew into their homes; schools in Jerusalem and the colonies began to accept Hebrew as the language of instruction. New words were coined to meet modern needs and Hebrew became the language of school and street, of farm and factory.

Ittamar received his early training in Jerusalem. At the age of fifteen he went to Paris, continuing his education at the Teachers Institute of the Sorbonne. He also studied in Berlin, where already professors were beginning to lecture on the Aryan race philosophy. After completing his studies, Ittamar returned to Jerusalem, and there he aided his father in editing daily and weekly Hebrew newspapers.

At the outbreak of World War I, Ittamar was assisting his father, who was then working on his monumental dictionary of the Hebrew language. Eliezar Ben Yehudah and his son were accused by Turkey of being pro-British. Ittamar was twice imprisoned. The second time he was sentenced to death, but miraculously escaped several hours before the scheduled execution.

Father and son came to America in 1916. Ittamar served as a member of the Zionist delegation to the Versailles Peace Conference in 1919. For a time, also, he was Dr. Weizmann's political secretary.

Upon his return to Palestine, Ittamar became one of the leading contributors to the lively Hebrew press. He became known to the Hebrew public as Ben Avi. "Avi" is made up of the Hebrew initials of Eliezar Ben Yehudah, and since it also means "my father," it called special attention to the son's regard for his father.

Ben Avi became the stormy petrel

of Palestinian journalism. He was eager for Palestine to achieve permanent political status, and even contemplated at one time the revolutionary proclamation of a Jewish state, with Nathania as its capital. His plan for dividing Palestine into Arab and Jewish cantons, following the Swiss model, aroused much controversy. Particularly stormy was the discussion centering around Ben Avi's proposal to substitute Latin script for the Hebrew characters. Ben Avi published much Hebrew in the Latin script, but recanted when Bialik and others openly attacked him. Ben Avi felt that Hebrew had an international message for Jew and Gentile alike, but that the difficulty of mastering the script discouraged prospective students of Hebrew, and thus limited its appeal.

Ben Avi's journalistic style was brilliant, although sensation-loving. Through his pen, Hebrew acquired a plasticity and flexibility which greatly aided the language in its transition from an ancient to a modern tongue. The newspapers could not wait for the Language Academy to create new words, but ingeniously coined its own words as the need arose.

Ben Avi's last printed article was a proposal to simplify Hebrew spelling, so that even where the vowels were omitted, as in the daily newspapers, the student of Hebrew would find no difficulty in arriving at the correct pronunciation. This proposal is an extremely practical one and if adopted will greatly increase the number of readers of Hebrew newspapers. One of the paradoxes of Hebrew is that an ancient classic like the Bible is easier for the student to read and understand than the daily newspaper. The reverse is true of other foreign languages. Their classics may be closed books to a recent immigrant, but their newspapers are readily understood, and play an important part in acquainting the foreign-born with the official language of the country.

Ben Avi had a large circle of friends in many lands. He was a close friend of Mussolini before that misguided dictator turned Italy towards anti-Semitism. Ben Avi spoke eloquently from the lecture platform in many languages, but never failed to conclude his talk with a Hebrew peroration.

During the past three years, Ben Avi lived in America, where he lectured widely in behalf of the Jewish Na-

tional Fund. During this time he was a frequent contributor to *Hadoar*, American Hebrew weekly. His articles always made fascinating reading. People sometimes smiled at his love for "scoops," for "political secrets," for behind-the-curtain rumors, and at his monthly predictions, ever since the start of the war, that Hitler would be vanquished within the year. Nonetheless, a careful re-reading of his articles convinces one of the essential soundness of his analyses and of his clear perspective in political matters.

Ben Avi, for example, thoroughly understood the Japanese menace. Upon visiting Japan in 1936, he was told by Shigomitsu, later Ambassador to England, that the Japanese were descended from the lost ten tribes, and that consequently, they ought to be welcomed when at some future time they asked the League for a mandate over Palestine and the Near East. Ben Avi was among the first to demand a boycott of Japanese goods in Palestine, although his plea went largely unheeded. He was confident that Egypt could never be taken from the west, even when Rommel's soldiers menaced Alexandria. Though Turkey consummated a treaty with Germany, Ben Avi pointed out that ultimately Turkey must throw in its lot with England. Ben Avi never lost confidence in France, and felt that Darlan's moves in Africa were really dictated by Petain.

It was Ben Avi's favorite conviction that the war would be determined in the East, and not in the West. Palestine and a Jewish army would play an important role in this decisive Eastern front, he thought. To Ben Avi, Napoleon's first defeat at Acre, Palestine, was symbolic of the fact that Hitler too would ultimately be defeated in the East. The Allied victories at El Alamein and Stalingrad were indeed turning-points in the war, and confirmation of a thesis that Ben Avi had maintained since the beginning of hostilities.

Ben Avi was particularly bitter at British appeasement of traitors, a policy which he saw repeated in Palestine with the Mufti, in Iraq with El Gailani, in Persia with the Shah, in India with the Moslems and in Burma with Premier Yu Saw, who later sold out to the Japanese. Ben Avi was confident, however, that ultimately the British love for the Bible would impel them to see the justice of Jewish

claims in Palestine. Jewish Palestine, felt Ben Avi, was destined to play a great role in world affairs as the protector of the Suez Canal and as the crossroads where East and West meet. Of late, Ben Avi favored the inclusion of an autonomous Judea as a dominion within the British family of nations.

Ben Avi's personality was colorful, and had many facets. What was the essence of that personality? What was the clue to the man's soul? Like Eliezer Ben Yehudah before him, Ben Avi was essentially a nationalist. They err who think the father was, first and foremost, a Hebraist. Ben Yehudah was a nationalist who recognized the need for a national tongue. Ben Yehudah was not even a linguist by inclination; but for want of a scholar more fully equipped to do the job, Ben Yehudah devoted his life to linguistic studies that Hebrew might become the living bond to unite a living people. Ben Avi, like his father, was a nationalist. He loved his people, and as a lover of his people devoted himself to the development of the Yishuv, the Hebrew tongue and the Hebrew state that is in the process of creation.

It is symbolic that Ben Avi's last word was "Artzah"—"to the land of Palestine . . ." Ben Avi once said to Mussolini, "In Rome you have the Arch of Titus with the inscription *Judea Capta*, symbol of the destruction of the Hebrew State. I should like to uproot that Arch and to rebuild it in Jerusalem with the inscription *Judea Liberta*." The liberation of Judea—that was the guiding principle in the life of Ittamar Ben Avi.

The Unique Moe Berg

Moe Berg is baseball's most erudite scholar. On the more than a dozen occasions that he has been on the wittiest radio quiz program, "Information Please," he has never been tripped. The number of times he has been recalled to the question box is evidence enough of his popularity, his wit, and his amazing knowledge.

Berg is a graduate of Princeton, a Rhodes Scholar, and has the degree of Ph. D. from the Sorbonne. Before the war, between baseball seasons, he practiced law in New York, being associated with the firm of Satterlee and Ganfield. Today he is doing splendid work with the Nelson A. Rockefeller Commission in South America as a good-will ambassador.—By J.T.A.

TO write of my father is difficult for more than one reason—not only because the shock of his death two months ago is still fresh, but also because the full story of his brilliant, many-sided personality eludes the printed word. Somewhat reluctantly, therefore, and with the knowledge aforehand that nothing I can write could ever do him justice, I offer these fragments of his life as it appeared to me.

My father had the rare quality of inner contentment. True, he had his problems—the usual worries of people with modest incomes and the usual fears about material security for his family. But he never allowed these problems to grow disproportionate to their true importance.

He spent his days doing the things he enjoyed most: teaching, reading, writing, puttering in the garden, playing chess, and above all, dealing with the realm of ideas, preferably in spirited conversation over the teacups. It was the life of a man of thought rather than that of a man of action. It was a mode of living he found eminently to his taste.

He was an omnivorous reader. The light in his room rarely went out before one or two o'clock in the morning, as he relaxed comfortably in bed and pored over a Hebrew or Yiddish classic or the latest English best seller. Generally it was I who supplied him with the English books, and a tough job it was keeping pace with him. Except perhaps that he was impatient of purposeless fiction, he had no reading prejudices, tackling with equal gusto books on travel, science, biography, and politics.

Offhand, with no attempt at completeness, here are a few of the books he read in the last year of his life: autobiographies of Hugh Young (the Johns Hopkins professor), Abraham Flexner (the educational theorist), Horace Taft (founder of the Taft School) and William Sealbrook (the voodoo expert); a collection of adventures written by members of the Explorers Club; Bill Shirer's "Berlin Diary," Howard Smith's "Last Train from Berlin," Robert St. John's "Land of the Silent People," Davies' "Mission to Moscow," and Dr. Hewlett Johnson's "The Soviet Power."

This last book, written by the very Red Dean of Canterbury, was one we expected my father, with his definite anti-Communist leanings, would re-

MY FATHER, BENJAMIN HIRSH

By DIANA HIRSH

ject. Instead it unexpectedly roused his applause. Like others, of course, he had become more reconciled toward Stalin's Russia when it threw in its lot with the United Nations. And it was while following Soviet military fortunes on our maps at home that my father revealed a lot about his early days in his native land. He had never been particularly talkative about himself—a typically modest trait.

As we charted the Red Army's struggles with the Reichswehr in the Ukraine, in the Crimea, along the Bryansk-Vyazma front, etc., my father would casually reminisce: in this town he had bought bills of lading for a firm of commission merchants (one of his few ventures outside the teaching profession); in that city he had built with his own hands a globe of the world to teach geography to a class which could not afford to buy one from a map manufacturer; in another city a Cossack bullet during a pogrom felled a pupil in a school my father had founded and intensified his decision to migrate to America.

But fully as much as with Russia, my father was fascinated by America—its vast size, its varied geography, its long history of fighting for freedom, its land-of-opportunity aspects. When he came to this country he lost no time seeking out an English teacher: a quiet, laconic, gray-haired Bostonian named Lincoln who was distantly related to the martyred President. Later he absorbed Americana through us children, showing a keen interest in our slang, our own thoroughly American mores and reactions, our experiences at college and later at work. More often than not, through his own wide reading and observations, he could match us anecdote for anecdote, fact for fact, on things American.

My father always got along famously with non-Jews, even the kind who had previously thought of a Jew as somebody with horns. (Once, in fact, a woman hawking Father Conghlin's *Social Justice* mistook my father's blue eyes and clean-shaven countenance so completely that she smilingly urged him to buy a copy and was stunned when he rebuffed her.) When we moved to Brooklyn from Boston our next-door neighbor

was the expatriated owner of a North Carolina fox farm whose previous contact with things and persons Semitic had been nil. Before not too many neighborly exchanges had taken place over the back fence, Mr. Coulken had asked my father to give him lessons in the Talmud.

It was a typical illustration of a principle my father had always pounded home to us (and successfully): that a non-Jew always has more respect for a Jew who knows about his faith and his national history than for a Jew who professes complete detachment from such matters. He was all the more emphatic in this belief in the last few years, when Germany's star was in the ascendant; every new dispatch telling of persecution of Jews in Festung Europa only added to his conviction—although it added to his profound grief at the same time.

The only time I ever saw my father break down, in fact (aside from once on the occasion of the death of an intimate friend) was on a Seder night about two years ago. During the day my father had read a news report about the indiscriminate killing of Polish Jews in the Warsaw ghetto. He said nothing about it at the time, but that evening, during the Kiddush, he broke off abruptly and wept.

Much has been said about my father's talents as a teacher, and the fact that he could teach students of seven or seventy with equal ease. At home we knew how patient he could be with the very young. When my nephew Jonathan, now almost two-and-a-half, was less than a year old, and had not even begun to speak, my father would sit with him tirelessly hour after hour and repeat Hebrew words to him.

The first such word was "Abo"—which my father wanted his grandchildren to call him. The child would stare with apparent incomprehension, and the rest of us would think it all very amusing. But the laugh was on us. For when Jonathan actually began to speak soon thereafter, he uttered clearly, and with obvious understanding, a sizable list of Hebrew words, (those for "chair," "nose," "head," "hand," etc.) Since April 7, however, he has flatly refused to speak any He-

brew at all, in a stubborn effort to demonstrate that he will have none but "Abo" as his tutor.

My father had a favorite Hebrew song, of which he would hum snatches as he paced back and forth at home in amiable contemplation of some scene before him. A few weeks after his death I found in his library an English translation of this song (translated, incidentally, by one of his pupils of more than a quarter of a century ago). It was "A Tale," by Zalman Schneur, the "lyricist of pessimism." Reading it, I suddenly felt I knew why my father had liked it so well—not because it reflected any pessimism, necessarily, but because it conveyed the simple realism and calm acceptance of human destiny that key-noted my father's philosophy. Here are some of its lines:

"My daughter, you ask me the secret of death;

Ask rather the secret of life to unfold.

With terror you view the departed, but I—

All those that are born, with great horror behold.

Both Life and Death are huge demons, the twain;

With pigmies to sport, they a covenant made:—

"Yea, I will create them, and them you will slay;

On our checker-board living and dead we'll parade."

Most pleasant the sport, which the demons thus play;

Before them we puppet-like dance in great fear.

Though Life is most bitter, yet choose we not Death;

Their merit or meaning to us is not clear.

Yet, hearken, my daughter, not distant's the time,

The soul of the demons this sport will disdain.

To infinite realms they will soar, having crushed

The hosts of their toys, old and writhing in pain.

Yea, into the infinite, soaring, they'll seek

A new sport majestic, yet filled with woe great;—

Who knows how long after their flight, still will stray

Our hearts' scattered ashes on th' earth desolate?"

EPITAPHS IN OLD VIENNESE CEMETERIES

By DR. HELEN HIRSCH

VIENNA'S oldest Jewish cemetery is mentioned in a document of sale of the late sixteenth century. Only a few tombstones have been preserved there, and many slabs are scarcely readable.

The essential feature of the inscriptions has remained the same up to the present day: praise of the deceased and the lament of the survivors. The monuments often have various symbols. A special design of Aaronitic origin, is composed of both hands in a gesture of prayer, either engraved or in relief. Sometimes there is a crown, the so-called "crown of the priesthood," referring to the Sayings of the Fathers, IV, 17. Other symbols used frequently are the pitcher, the ewer and the basin. As a rule, they are found exclusively on monuments erected to the memory of men. Occasionally, an idealized human figure is sculptured on the stone.

As a rule the word "death" or "died" are carefully avoided. The mourners speak of a "better world." The inexorable fact that a dearly beloved has left this life never to return is mitigated by the faith in a continuity of life in an untroubled, happier existence. Favorite expressions are: "He returned to his God," "His soul flew back to the highest star," "God took him to see His Wonders," "God's light has been extinguished." One inscription over the tomb of a wife and husband reads: "They both returned to ashes."

The inscriptions usually end in a short prayer for the deceased: "May his soul be bound into the faggots of life."

Three inscriptions on the stones merit discussion because of their cultural and historical interest. One is in perpetuation of the memory of the famous Samuel S. Oppenheimer, the seventeenth century banker.

Oppenheimer was the first Jew who, after the expulsion of Jews from Vienna, had the courage to live there. He remained in Vienna until his death in 1697. By his financial genius Oppenheimer enabled Austria, bled white by a long war, to make a fresh start by granting it gigantic loans. And his reward? On the instigation of Bishop

Kollonitz, who reviled the great financier's work at the Court, branding him a usurer and bloodhound, his palatial mansion was plundered and partly burned down. Bishop Kollonitz, a fanatic Jew-baiter, so poisoned the Emperor's mind that the Jews were ordered to leave Vienna. But Oppenheimer, though deeply hurt, continued faithfully his services to the Court. When he died he left a fortune to his children. Nor did he forget the poor and stricken. He had always paid his tithe to the suffering. Daily, some twenty or thirty poor people came to eat at his table, and were allowed to stay as long as they wished. When the Turks besieged Vienna, Oppenheimer fed whole armies of soldiers and gave rich ransom to free Austrian prisoners.

Here is an abridged version of his long epitaph:

"Here lies the world-famous, noble, Samuel S. Oppenheimer. Look back, mourn and weep, fill your heart with sorrow, for fallen has the crown. The man who has gone from us formed a protective wall around us and was our support, our helper. He was our leader, generous and noble, standard-bearer of his people, a true hero. He has gone from us into eternal life, this faithful friend, this noble man who devoted all days of his life to the people whom he served and whom he protected better than a wall of heavy stones. Open was his house to all. His kind heart generously allowed his willing hands to give and give. Never did he neglect the wise teachings of his forefathers, but eagerly studied them day after day. He gave food and shelter to friends and strangers while he himself was modest and satisfied with the simplest meal. Spokesman and advocate of the poor, he built everlasting monuments, such as synagogues, schools and other fine buildings, and he generously distributed alms to the poor.

"He passed away old and honored, in his 73rd year. May his soul be tied into the faggots of life with the other just men in the Garden of Eden. Amen."

Dated 1754, is the epitaph of an-

other celebrated financial genius, one who was also a great Talmudist, and a man far ahead of his time:

"Mordecai (Wolf Margulies) entered the Realm of Light of Our Highest God and King in the month of the Mighty. When he left, all mourned and sighed and wailed. For every heart was full of sorrow over the loss of a man who was the noblest of all. Truly this stone is too small to tell of his greatness. He was at home with the Halacha of our wise old Fathers. There was not one subject unfamiliar to him, and he could dispose of every question wisely.

"A great orator, he knew that all eyes were directed towards him when he spoke. His name was that of a man for whom peace and generosity were the aims of his whole life. Filled with true piety he saved thousands from persecution and bitter sorrow. When he passed away, he left a name more fragrant than perfume, and as pure as it was on the day of his birth.

"In prayer and devotion, his soul passed into another, a better world, to enjoy heavenly light and rest."

The third inscription is that on the stone of the wife of Isak Arnstein, who died in Vienna in 1732.

"Darkened is the light that radiated from the daughter of Ascher the Levite.

"Kind and humble she was, never defiled by selfishness nor pride.

"To feed the poor with the best of her table was a desire dear to her.

"She passed away because she followed the serpent's advice, for the doom of Eve falls all indiscriminately.

"Now our hearts weep with the stone, for her splendor and beauty has faded away. Here she lies, the chaste and respectable lady renowned like Chana and Penina, simple like a dove, a generous and devoted mother to orphans, a helper to widows. Her soul flew to heaven at the age of 35.

"May her soul be tied into the fagots of life. Amen."

On the old slabs women are honored with adjectives such as, "pious," "chaste," "innocent," "pure," "the good housewife." They are praised for having been hospitable, dignified, and charming as their first mothers Sarah, Rachel and Leah. Hannah, mother of the prophet Samuel, as well as Penina and Chana, are frequently quoted. Also quoted are other Biblical figures which personify the clever, active and noble woman. For instance, the wife

of one, B. Peloth, who was shrewd enough to persuade her husband to abandon the revolutionary party of the Korach for her sake. Other names inspired by tenderness are "dove," "lily," and "rose."

Romance, too, creeps into the quiet old graveyards. We read: "Ye who pass these lonely sepulchres pause a moment and fix your eyes on this tombstone. In earth's bosom rest to-

gether"—follow two names—"who were dear to each other when living, and are not parted even in death."

Finally there is the gently ironic epitaphs which are found in every old cemetery. For example, the words over the tomb of Heinrich Leveistein:

"All that's bright must fade,
All that's fair decay;
All we have was made
To bloom and pass away."

BROOKLYN JEWRY HONORS DR. LEVINTHAL

ONE of the most impressive gatherings ever held in Brooklyn took place at the Academy of Music on Monday evening, May 31st, when more than two thousand people assembled to do honor to Rabbi Israel H. Levinthal. The occasion was the presentation of the certificate for the planting of sixteen thousand trees, on Jewish National Fund land in Palestine in honor of Rabbi Levinthal's fifty-fifth birthday and the completion of more than three decades of service to American Jewry and to Brooklyn communal endeavors. The Academy was crowded with men and women from all parts of the city, including prominent leaders in Jewish communal life. They came to pay tribute to a beloved rabbi and an outstanding Jewish personality.

The beginning of the proceedings was made striking by an invocation by the venerable Rabbi Bernard L. Levinthal, of Philadelphia, dean of the orthodox rabbis in America, and revered father of the guest of honor.

Mr. Isidor Fine, Chairman of the Borough-wide Committee in charge of the Levinthal Testimonial, welcomed the gathering on behalf of the committee, and introduced Mr. Albert D. Schanzer, President of the Brooklyn Zionist Region, who presided. From a large number of greetings received he selected three, which he read to the audience. One was from Borough President Casimore, another from Dr. Chaim Weizmann, President of the World Zionist Organization, and the third from Prof. Louis Finkelstein, President of the Jewish Theological Seminary of America. Dr. Weizmann's message said in part: "The esteem in which Rabbi Levinthal is held in wide circles for his notable contributions as a preacher and teacher in Israel, as an advocate of the spiritual

and cultural values of life, is testimony of the growing appreciation in the American Jewish community for learning, scholarship and devotion to Jewish causes.

"A scion of a great family, Rabbi Levinthal has served his people well, and the tribute which has been so auspiciously arranged by your committee is an occasion which I am sure, many will eagerly join. That this event is to be perpetuated by the planting on the land of the Jewish National Fund of a forest which will bear his name, is a significantly fitting expression of his lifelong devotion to the Zionist cause, and of his abiding faith in the triumph of the Zionist ideal."

Judge Louis Levinthal, President of the Zionist Organization of America, and brother of Rabbi Levinthal, spoke of the importance of tree planting in Palestine and the appropriateness of the "forest to be known as 'Yaar Israel Chaim'—Israel and life—Israel and creative life, Israel and sustaining life—Israel and life eternal."

Greetings of the Protestants of Brooklyn were extended by Rev. L. Wendell Fifield, minister of the Plymouth Church. "An occasion such as this," said Dr. Fifield, "honors not alone a distinguished leader of the Jewish race, but it does something more than that. It focuses our attention upon the problems of the racial group of which he is so distinguished a representative."

Following a selection of musical numbers by Cantor Reuben Tucker, the chairman presented Mr. Samuel Berson, who initiated the project of the Levinthal Forest.

Dr. Stephen S. Wise, who was in a most jovial mood, paid an eloquent tribute to Rabbi Levinthal as "a noble

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Jewish Scholarship in America Rises to A New High Level

A Review of Notable New Books

By DR. ISRAEL H. LEVINTHAL

AMERICAN Jewry has cause to be proud of the fact that the last few years have witnessed the appearance of a number of scholarly works of the highest rank, works which set a new and lofty standard in the field of Jewish learning. It is our intention to briefly summarize here a few of these notable achievements.

First and foremost—indeed, it is in a class all by itself—must be mentioned the monumental work, "A Commentary on the Palestinian Talmud," by Professor Louis Ginzberg. It would be more than presumptuous for this writer—or for any writer except the expert Talmudist—to even attempt to review this work. One would have to be another Ginzberg to perform such a task, for it would require all those unique and blessed gifts that are his—a mastery of the vast field of Talmudic and Rabbinic literature, as well as the classic languages and literature of ancient times. Turning the pages of this work, one feels like the amateur artist might feel observing the work of a Raphael or a Rembrandt. Suffice it to say, that "A Commentary on the Palestine Talmud" will be recognized by all Rabbinic scholars as belonging to the group of historic classic commentaries of the Gaonic and later medieval ages.

To get some idea of the wealth of knowledge revealed in this work, it is sufficient to note that the three volumes of about 1,200 pages which have thus far appeared, form a commentary on only the first chapters of the first tractate of the Palestinian Talmud—Berakot. It is not a commentary in the ordinary sense of the term, giving simple explanations of words or difficult passages. It is a veritable encyclopedia of knowledge—new revelations in textual structure and criticism, in history, archaeology—in fact, in every branch of human knowledge. It is no exaggeration to say that since the Gaon of Wilna, no Jewish scholar has shown such a remarkable mastery of Jewish knowledge as has this great sage who blesses American Jewry with his benign presence.

This is not a work, it is true, for the layman. Professor Ginzberg has,

however, wisely written an added Introduction in English, which has now been reprinted in a separate format. This English preface, which is a little volume in itself, could and should be read by the intelligent layman. Indeed, it serves as an introduction not only to this specific work but to the Talmud as a whole, giving an excellent evaluation of the role of the Jew and as a source for the general history of the world of the Talmudic period.

American Jewry has reason to be proud that this work has been written in America, for it helps to make this country a new center of Jewish scholarship. It is to the lasting glory of the Jewish Theological Seminary that this historic work is published under its imprint.

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Professor Chaim Tchernowitz, known as Rav Tzair, has recently published the third volume of his *Toledoth Ta-Halakah*, the History of Hebrew Law. This is a fascinating account of the development of Jewish law and legal institutions from the earliest days of our history. The first volume, which appeared several years ago, contained a general introduction to the entire theme, and traced the origin of Jewish laws in the Biblical times. The second volume gave the development of Jewish law to the time of Ezra. The new volume continues this most interesting study from the time of Ezra—the beginning of the Second Commonwealth—to the Hasmonean Period.

Professor Tchernowitz, who is Professor of Talmud at the Jewish Institute of Religion, is recognized as one of the foremost Talmudic scholars of our day. He has enriched this field of study for more than a generation.

This volume is particularly interesting because it deals with a period which had a tremendous influence on Jewish law and institutions. Professor Tchernowitz gives us first an historical survey of the age, and shows the influence which the Babylonian rule had on Jewish thought and life. One of the

most interesting of the chapters is the one which deals with the Samaritans. Here the author gives us the fruit of original research, and illumines for us many an intricate phase of this conflict between the returning Israelites and the Samaritans. There are fine studies of the political, social and economic life of the Jews in that period; of the religious enactments of Ezra; of the origin and the make-up of the men of the Great Synagogue, and in particular, of the various phases of family life. This is not the place for a detailed review of the manifold researches made by Professor Tchernowitz. We can only express our appreciation of a most worth-while contribution to one of the most important branches of Jewish knowledge. Prof. Tchernowitz possesses, too, a fine literary style, so that his volume can be read with ease and delight by the intelligent layman who knows Hebrew.

Professors Ginzberg and Tchernowitz wrote their works in Hebrew. There have appeared also a number of rich scholarly volumes written in English, which can and should be appreciated by the American Jewish laity, who unfortunately, cannot understand Hebrew.

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Professor Salo W. Baron, who is Professor of Jewish History, Literature and Institutions, at Columbia University, has just published a three volume study on "The Jewish Community—Its History and Structure to the American Revolution" (Published by the Jewish Publication Society of America). The author describes for us the development of Jewish community life from the earliest times in ancient Palestine down to the periods of the American and French Revolutions. The focus of the study, however, is centered on the European community of the Middle Ages and of early modern times.

Prof. Baron, who is one of the most distinguished of our historians, gives us a most illuminating account of the life of the Jews in various lands and

how they succeeded in creating communal organizations which served to maintain and enrich Jewish life. Every chapter reveals fine historical and sociological insight,—and the reader is deeply impressed with the amount of research achieved by the author. The notes, which fill most of the third volume, and the lengthy bibliography, give the reader some idea of the vastness of the ground covered by these volumes. Professor Baron has thrown new light upon a subject which had been sadly neglected.

The Harvard University Press has just issued a very impressive volume by Dr. Louis M. Epstein, Rabbi of Congregation Kehillath Israel, in Brookline, Massachusetts, titled, "Marriage Laws in the Bible and the Talmud." Dr. Epstein has written a number of notable works on this subject, and is regarded as one of the outstanding authorities in this important field of research. The present work is the most ambitious he has undertaken.

The book goes further than its title indicates. Dr. Epstein delves into the historical sources beyond Bible and Talmud; he goes to the pre-Biblical records of Babylonian, Assyrian and Hittite origin, as well as to the Hellenistic literature, the Christian sources, and the writings of the various Jewish sects. It discusses such interesting subjects as polygamy, concubinage, intermarriage, incest, the Levirate marriage and halizah, and the various marriage restrictions and prohibitions. The author not only gives us the Biblical and Rabbinical views on these subjects, but traces their development, historical as well as legal, and the causes behind the development, from the beginning of recorded history down to the present day.

Of all human institutions, that of marriage is the most interesting and most revealing to the student of sociology as well as of jurisprudence. As Dr. Epstein so well says in his Preface: "Nowhere as in the law of marriage can one find a standard of action that so faithfully preserves the traditions of all past ages, and nowhere as in marriage does group conscience so dominate the individual. This is certainly true of the marriage laws of the Jewish people."

The lay student, the scholar—lawyer, historian and sociologist, and the student of Rabbinica—will find this

work fascinating. American Jewish scholarship has been enriched by this fine contribution.

Professor Abraham A. Neuman, who succeeded the late Dr. Cyrus Adler as the President of Dropsie College for Hebrew and Cognate Learning, is the author of a brilliant study, in two volumes, titled "The Jews in Spain—Their Social, Political and Cultural Life During the Middle Ages" (published by the Jewish Publication Society of America). This is a work based on the highest standards of scholarly research, carefully planned and superbly written. It covers one of the most interesting periods in Jewish history, but approaches the subject in a new way. The usual chronicles of that phase of Jewish history gives us an account of the lives of the great men who appeared in the Golden Era and a record of their literary works. Professor Neuman presents us with something far more. He portrays for us the life—the every-day life—of the people themselves. In the first volume he traces the political foundations of that life, the status of the Jews in relationship to King and Church, their community organization, the system of taxation, the Jewish Courts, the economic conditions of the people. In the second volume, he gives us a panorama of the social, the spiritual, the moral and the cultural life of the people, depicting for us in detail the various social and educational institutions. We find here a portrayal of courtship and marriage, family and domestic life, school and educational ideals, the Synagogue and charitable organizations, the social relationship between Jews and Christians, and the Jews' service to the King and the State.

This work calls for a detailed and lengthy review, because each chapter deals with a subject that is of great importance to the student of history and social institutions. Here we can merely summarize its contents and record our appreciation of a work that can be recommended in the highest terms. Dr. Neuman is particularly to be commended for the style in which this work is written. It holds the reader spell-bound by its charm of phrase and expression. It will undoubtedly help to create a new interest among the intelligent laity, as well as scholars, in a period of Jewish history which is both glorious and tragic,

and which has so much to teach us in these times in which we live.

There are a number of other volumes which could be mentioned among those which have enriched American Jewish scholarship. There is the important work of Professor Gershom G. Scholem, of the Hebrew University: "Major Trends in Jewish Mysticism." This volume is in English and comprises the lectures which Professor Scholem delivered at Jewish Institute of Religion, in New York. It is undoubtedly the finest work in the English language on Jewish mysticism, tracing the mystical philosophy and religion from the earliest times, and continuing through Jewish Gnosticism, the Zohar, the Kabbalah, Sabbatianism, Hassidism and the latest aspect of this phase of religion. It is a masterly study which gives a new insight into many facts of history and religion.

This reviewer has already had occasion, in previous issues of the *Review*, to review a number of fine scholarly works, such as Professor Saul Lieberman's: "Greek in Jewish Palestine"; Dr. Samuel Belkin's: "Philo and Oral Law"; and a number of books by Professor Solomon Zeitlin.

Judged by all these works which have lately appeared on American soil, we may say in a spirit of pride and thankfulness that the United States is not only becoming the great center of Jewish life—considering the number of Jews who dwell here—but is also developing a great center for the flowering of the Jewish mind, for the development of Jewish scholarship in the finest and noblest sense of the term.

Hero

The exploits of Arthur E. Hoffman of Beverly Hills, Calif., as a 19th Bombardment Command navigator in the South Pacific, has earned him the Silver Star, a Purple Heart, and four 19th bombardment group unit citations by the President—not to mention the Distinguished Flying Cross and Air Medal for which he was recommended. Hoffman has fought the Japs in the skies over New Britain, the Philippines, Dutch East Indies, Australia, New Guinea, Coral Sea, and Malaya.

At 26, Arthur Hoffman has been promoted to the rank of major.

—By J.T.A.

THE NEWS OF THE MONTH

By LESTER LYONS

THE remaining 14,000 Jews in Warsaw have been deported. They were the sole survivors of the 500,000 Jews that once lived there. Over 5,000 Jews were killed by German troops during the recent siege in the Warsaw ghetto At an interdenominational mass meeting called in London by the League for Unity Against Anti-Semitism a pledge was made to wage a determined fight against anti-Semitism Seven Catholic bishops in Slovakia have issued a pastoral letter protesting against the persecution of the Jews At a session of the World Congress of Faiths held in London, the President of the London Board of Education declared that the Jewish people will survive this war because they are a "nation with an ideal."

Three workshops and one training farm for Jewish youths have been established by the O.R.T. in Algeria Following an appeal by the Zionist Socialist Party, the Labor Party of South Africa has appointed representatives to a special committee which will formulate plans to give practical assistance to the Jews in Europe After a protest by the British Consul-General in Tangier, Spanish Morocco, the Governor of that territory has pardoned the Jewish boys who had been arrested and flogged for having applied at the French Consulate for work in liberated Africa Because of the food shortage in Algeria and Tunisia, Jewish communities in Africa are planning to send large groups of children to Palestine.

The Australian government is studying a memorandum which local Jewish leaders had submitted on the means of saving the Jews in Europe. Negotiations with the government are being made for large-scale settlement of Jews in sparsely inhabited sections of the country after the war The General Assembly of the Presbyterian Church in the United States has undertaken to request the members of the church to intensify their fight against anti-Semitism by being "diligent in learning and exposing the fallacies of current rumors concerning Jews both individually and as a people."

The *Evening Standard*, a leading London newspaper, has suggested

that April 19, the day when the Jews in the Warsaw ghetto began fighting against the Nazis, should be observed every year as "Jewish Day," in commemoration of their fight for freedom. The paper stated that "Jews are fighting today on all fronts for the cause of humanity and the Jew will be among the proud participants of common victory." Remnants of the Hashomer Hazair, the Zionist Labor Organization in Poland, are still resisting the Nazis The Religious Emergency Council headed by Chief Rabbi Hertz, has submitted a memorandum to the British Ministry of Post War Reconstruction suggesting that the United Nations appoint leading rabbis with diplomatic privileges as part of military commissions to organize the return of inhabitants expelled by the Nazis from their European homes.

Professor Harold Laski, noted British economist and Labor Party leader, has declared that Prime Minister Winston Churchill does not support the White Paper policy which would terminate Jewish immigration

Dutch Doctors Refuse to Obey Nazi Order to Sterilize Jews

Noted church leaders in Holland have strongly protested against the action of the Nazi authorities in ordering the sterilization of Jews. All Dutch doctors have refused to collaborate with the Nazis in performing such operations. The protest, which was submitted on behalf of the United Churches of the Netherlands, declares that the Nazi Commissar for Holland will be held responsible for this "infamous practice of sterilization" if the order is not discontinued.

to Palestine. Professor Laski believes that British officials and Arab leaders in the Middle East are discussing the formation of an Arab Federation, and that the Palestine Arabs are being encouraged to organize so as to make the White Paper the basis of their claims.

The abolition of all anti-Jewish de-

crees issued in Czechoslovakia since the Nazi occupation has been promised by the Czechoslovakian government-in-exile The non-Jewish population in Roumania has considered it unwise to move into homes of dispossessed Jews because of a fear of the consequences after the war.

Bulgaria has repudiated an agree-

BELGIUM NOW "JUDEN REIN"

The Nazis have deported about 52,000 Jews from Belgium to concentration camps in Poland and the Ukraine. Belgium now has practically no Jews.

ment previously made, through Swiss officials, to release 4,000 Jewish children and 500 adults for emigration to Palestine To combat German indifference to anti-Jewish propaganda, Propaganda Minister Goebbels has directed an intensive campaign emphasizing that all Germans will be exterminated by the Jews after the war in revenge. Many Germans are realizing that anti-Semitic articles are merely a Nazi maneuver to divert attention from German war reverses.

A petition by the Council of Athens University to the Nazis to treat the Jews equally with other sections of the Greek population was rejected. A considerable number of Jews have been deported from Greece to Poland. . . . The noted French lawyer, Vincent De Moro-Giafferi, who represented Herschel Grynszpan, has been shot as a hostage by the German authorities in France. Grynszpan was the Jewish youth whose slaying of a German official in Paris provoked the pogroms in 1938.

The Bulgarian government has deported over 19,000 Jews from Sofia, the capital The federal secretary of the Fascist Party in Italy has begun disciplinary proceedings against six party members because they had employed a Jewish lawyer to defend them in litigation.

Jews in Poland are being used by the Nazi medical authorities as victims on whom to conduct experiments as to various methods of artificial impregnation, sterilization and castration . . . The anti-Semitic Royalist newspaper, *L'Action Francaise*, has urged the establishment of compulsory labor camps for all Jews in France and that the implements to be used by them should be bought with the proceeds of confiscated Jewish property..

Over 130,000 Jews have already been deported from Holland. Deportations are in alphabetical order of the names of Jews. Holland, too, will be completely free of Jews within a few weeks . . . The Roumanian government has forbidden the sale of shoes to Jews until the non-Jewish population is well provided with footwear.

Two parties seeking the election of members of Parliament in the general elections to be held in South Africa include anti-Semitism as one of their chief planks.

The legislatures of twelve states have recently passed resolutions condemning the Nazi policy of extermination of the Jews and demanding increased immigration into Palestine immediately as well as the establishment of a Jewish commonwealth there. These states are Alabama, California, Connecticut, Florida, Georgia, Illinois, Maryland, Missouri, New York, Pennsylvania, South Carolina and Texas. The Connecticut legislature, one of the latest to adopt such resolution, declared that it favored the establishment in Palestine of a Jewish commonwealth "as an integral part of the new democratic world order."

A 22-year-old Jewish pilot of London, Sergeant Sydney Cohen, obtained single-handed the surrender of the island of Lampedusa . . . A "Palestine-Russia" exhibition marking the second anniversary of Russia's entry into the war is being opened in Tel Aviv. The material on display will include a copy of the Black Book issued by the Soviet government setting forth Nazi persecutions of the Jews . . . Zionist youths are reclaiming 500 acres of abandoned swamp land in Southern England which had originally been owned by a Saxon king. The local au-

SO THE GRAVES WONT SPEAK

In order to avoid post-war reprisals, Nazi officials in Poland are ordering the disinterment and burning of the bodies of murdered Jews in Poland so as to destroy all traces of massacres.

authorities have commended the Zionists for their ability and diligence. They are receiving agricultural training in preparation for Palestine . . . The Polish government has revoked its appointment of General Joseph Haller as its diplomatic representative to the Middle East. Palestine Jews had protested the original appointment inasmuch as Haller had formerly been in charge of Polish troops which had terrorized the Jews in Poland.

The Zionist Organization of America has announced a four-point post-war program which will be submitted to the American Jewish Conference to be held in August. This new program demands that relief and rehabilitation be provided for the uprooted Jews of Europe as soon as possible; that full equality of rights with

their fellow countrymen be given the Jews in European countries, with guarantees to be provided by the United Nations; that Palestine be opened wide for unrestricted immigration by Jews, with the Jewish Agency to control Jewish immigration and Palestine to be established as a Jewish commonwealth; and that the Jews be granted the right to place their case directly and officially before any peace conference or before any authority designated by the United Nations for the reconstruction of the post-war world.

Archbishop Spellman of New York is reported to have discussed with the Turkish government the question of settling European Jews in Asia Minor . . . The Yugoslav government-in-exile has notified the World Jewish Congress that it repudiates all anti-Semitic measures adopted before the war in Yugoslavia and that it will repeal them after the war.

Professor Albert Einstein is now employed by the Ordnance Bureau of the Navy and will work on the theory of explosives.

NEWS OF PALESTINE

NEARLY 100 Palestinians have received high military awards from the British government for distinguished military service during the past year . . . The first agricultural institute has been opened in Palestine. This school, which will include practical and classroom work, will enable the Jewish youth of Palestine to study there instead of in California the best agricultural methods . . . The Communist Party in Palestine has voluntarily dissolved. . . The military authorities in Jerusalem have asked all Palestinian residents for maps or guidebooks of any European country to be used in connection with the coming invasion . . . Child refugees who recently entered Palestine have contributed to the Jewish National Fund a collection of Polish, Russian, Turkish and Persian coins which they had gathered during their wanderings . . . A substitute for natural cork has been developed in Palestine.

One hundred Palestine immigration certificates issued by the Jewish Agency for Jewish children in Vienna have

been returned by the Jewish Council because no Jewish children remained in that city.

Over 700 Jewish boys in Palestine have entered the British Royal Navy. The Jewish Maritime League sponsors a number of vocational schools, including the Maritime School of Haifa, where these boys receive their preparatory training . . . At a rally of the Masonic National Grand Lodge of Palestine, Arabs joined with Jews in severely denouncing Nazi atrocities against European Jewry.

The British government has issued in England a pamphlet which is the first piece of British war publicity in Hebrew. Entitled "Fifty Facts About Britain at War," it describes the main facts concerning Britain's war effort. The Jewish Soldiers' Welfare Committee of Tel Aviv has opened a Central Jewish Library in Cairo to supply mobile libraries for troops in Egypt and Libya. The first library, which was established in Palestine, comprises 7,000 volumes, a reading room,

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RABBI LEVINTHAL'S NEW BOOK HAILED BY NOTABLE LEADERS

RABBI Levinthal's recently published book, "A New World Is Born," has been most enthusiastically received by leaders in all walks of life. The *Review* is happy to publish extracts from some of the letters of praise which have been sent to Dr. Levinthal and the publishers:

Professor Louis Ginzberg:

"I have already read a considerable part of your book and enjoyed it greatly. I hope that it will find the large number of readers it deserves."

Dr. Stephen S. Wise:

"The publication of a volume of addresses by Rabbi Dr. Israel H. Levinthal is an event. Dr. Levinthal is truly an illuminating interpreter of rabbinic lore, which he utilizes with the utmost ingenuity to the enrichment of his written and spoken word."

Professor Louis Finkelstein:

"Reveals deep insight into Judaism, broad sympathies and affection for all men. It reads even better than your other works and I hope it will have the wide circulation it deserves."

Professor Abraham A. Neuman, President of Dropsie College:

"A treasure-store of homily and a model of homiletics . . . Your reputation as the Jewish preacher par excellence is well established."

Professor Mordecai M. Kaplan:

"Yours is an unusual gift for discovering in the bygone thought-world of our ancient sages the same fears and hopes, the same rights and wrongs, as agitate us today. In conferring resurrection on their thought-world, you confer parturition on ours, which is struggling to be born."

Professor Ismar Elbogen:

"Your sermons contain a wealth of ideas presented with so much sentiment and charm that they fascinate the reader . . . Your way of using and illustrating the interpretations of our sages is just superb, and your application of them to modern conditions deserves fullest attention."

Professor Shalom Spiegel, Jewish Institute of Religion:

"Impressed me again with your wonted skill of pertinent homily and marvelous directness of approach . . . It is a joy to see in you a modern continuator of the ancient craft of the Midrash."

Professor Moses Hyamson:

"I congratulate you heartily on style and contents, both of which are up to your high standard."

Dr. Solomon Goldman:

"Your several volumes of sermons have made us all your debtor. More than any man on this continent, you have continued with unparalleled distinction the noblest traditions of the *darshan*. And may I add that very few even of your great predecessors were as keenly alive as you are to the deeper psychic and the larger human problems."

Dr. John Haynes Holmes:

"A preliminary glance at the pages shows me that this is an important book for the Jewish world these days—and for the rest of us as well, since Israel's problem is so definitely now the world's problem."

Dr. Abba Hillel Silver:

"I have always found in your sermons and lectures fresh and stimulating ideas, and a most felicitous blending of the old and the new."

Dr. Julius H. Greenstein, Philadelphia:

"The three volumes of sermons which you have thus far issued place you in the category of *Hazakah*, and establish your reputation not only as an outstanding preacher, but also as a guide to others, both in subject matter treated and the manner of utilizing the rich storehouse of Jewish *Agada* for our modern days."

Ludwig Lewisohn:

"Deeply impressed by the cogency and perspicacity of your thinking and your unrivalled ability to apply to burning problems the ancient wisdom of Israel."

To Parents Whose Sons are Serving in the U.S. Armed Forces

In order to keep our records up to date we urge Center members whose sons are enlisted in the Armed Forces of our country to please send us their names and forwarding addresses, in order that we may place them on the Center mailing list. It is also important that we receive all promotions and changes of rank. We hope to publish in the near future a complete list of all our men serving with the Armed Forces of our country and this information will be of help to us.

HONOR ROLL

The following is an additional list of members, and sons and grandsons of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

Gross, Howard,
Seaman 2nd Class

Jaffe, Albert S.

Kaplan, Seymour

Levine, Marvin

Lipp, Melvin

Moskowitz, Melvin S.

Rauch, Hobart, Sgt.

Rottenberg, Julius

Saffer, Sidney Hugh,
1st Lieut.

Schnapp, Ben

Schur, Robert

Sussman, Richard

Zirn, Benjamin H.

BROOKLYN JEWISH CENTER ACTIVITIES

Feig Choir Engaged for High Holy Days

We are pleased to announce that we have engaged Mr. Joel Feig and his well-known choir to officiate again at the services to be conducted in the Center Synagogue during the coming High Holy Days.

We wish to advise all Center members who are planning to worship either in the Synagogue or in the Auditorium to please make their reservations for tickets with the least possible delay. We are particularly urging members who occupied seats last year to please notify us at once as to whether they wish to occupy the same seats this year. Unless they do so immediately, these seats will have to be reserved for other members wishing to use them.

Emergency Campaign for Jewish Welfare Board

The Center, through Mr. Samuel Lemberg, Chairman, has sent out on appeal to the membership for contributions to the War Emergency Campaign now being conducted by the Jewish Welfare Board. The funds realized through this campaign will be used for religious programs for Jews in uniform, the Bureau of War Records, overseas needs and other departments not receiving support from the U.S.O. Checks may be made payable to Mr. Max Wilner, Treasurer, and mailed care of the Brooklyn Jewish Center.

To Members Planning Bar Mitzvahs at the Center

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

THE RABBIS' TRIBUTE TO DR. LEVINTHAL

THE Brooklyn Jewish Ministers Association honored Rabbi and Mrs. Levinthal at a luncheon, held at the Ocean Parkway Jewish Center on Tuesday, June 15th, on the occasion of Rabbi Levinthal's thirtieth anniversary of his ministry. The principal address was delivered by Rev. Dr. Samuel Goldenson, of Temple Emanuel, New York. Rabbi Jacob Bosniak, Chairman of the Committee, presided. Greetings were delivered by Rabbi Max Reichler, President of the Association; Dr. Robert Gordis, on behalf of the Rabbinical Assembly of Amer-

ica; Rabbi Joseph Sarachek, on behalf of the New York Board of Jewish Ministers, and Rabbi William Rosenblum, on behalf of the Association of Reform Rabbis of New York. A message from Judge Emanuel Greenberg, the President of our Center, was read, and Mrs. Isidor Lowenfeld, the President of the Center Sisterhood, spoke on behalf of the women of the Center. Responses were delivered both by Rabbi and Mrs. Levinthal. A musical program was rendered by Cantor Levitt of the Boro Park Temple Emanuel.

Center Delegates to the American Jewish Conference

The following Center members were placed in nomination as delegates to the forthcoming American Jewish Conference:

A. David Benjamin, Maurice Boukstein, Judge Emanuel Greenberg, Louis J. Gribetz, Moses H. Hoenig, Mrs. Joseph Horowitz, Rabbi Israel H. Levinthal, Samuel Rottenberg, Mrs. Abraham Shapiro, Hon. William I. Siegel and Harry Zeitz.

Consecration Exercises

A very impressive program was rendered at the Consecration Exercises held on the first day of Shevuoth, in the Synagogue of the Center. The following girls comprised this year's Consecration class: Judith N. Alper, L. Elaine Cantor, S. Joyce Davidson, Ellen Drexler, Ritz M. Ellenport, Grace Gribetz, Ina G. Klein, Marilyn L. Kuhn, Estelle S. Ostow, Lois G. Quinn, Rita R. Rutstein, Sydelle Stone.

The Consecration theme this year was "Our Martyred Sisters," dedicated to the ninety-three Jewish girls of Warsaw, who recently gave their lives in defense of their honor, sanctifying the name of God.

Consecration Group Graduates Winners in Prize Essay Contest

The following recent graduates of the Consecration group participated in the Boro Wide Prize Essay Contest

conducted by the Brooklyn Zionist Youth Commission on "What Zionism Means to Me," received awards: Second Prize—Grace Gribetz; Honorable Mention—S. Joyce Davidson and Judith N. Alper.

Congratulations

Congratulations and best wishes are extended to the following:

Mr. and Mrs. Henry Gold of 1439 Ocean Avenue on the occasion of the marriage of their daughter, Elaine, to Mr. Martin Adler on June 20th.

Mr. and Mrs. Israel Kramer of 635 Empire Boulevard upon the marriage of their daughter, Pearl, to Mr. Alexander Koppel on June 27th.

Mr. and Mrs. Jacob Rosen, who celebrated the Bar Mitzvah of their grandson Jay Soifer, son of Captain and Mrs. Samuel Soifer on June 12th.

Mr. Joseph Rosenberg of 60 Clarkson Avenue upon his marriage to Miss Jacqueline Bookbinder on June 20th.

Mr. and Mrs. Joseph Tabor of 629 Montgomery Street on the marriage of their son, Alfred, to Miss Shirley Adelman on June 20th.

Expression of Thanks

Our sincere thanks are extended to the following:

Mrs. Sadie Sokoloff of 763 Eastern Parkway for her donation of an American flag, in memory of her beloved brother, Mr. Louis Federman.

Mr. and Mrs. Louis Daum of 625 Montgomery Street, who donated two framed pictures for use in the Center.

Center Academy Graduation Exercises

ON Wednesday morning, June 16th, the Center Academy of Brooklyn Jewish Center held its graduation exercises in the Center Auditorium. The students formed a procession, the girls carrying pink peonies and the boys wearing cornflower bou-tonnieres. There was a delightful musical program consisting of 17th century English and contemporary Amer-

ican songs. Hebrew chants and modern Palestinian songs. Mrs. Sophia Soskin, principal of the Center Academy, addressed the guests and graduating class. She pointed out that we must guard ourselves as much against our own sluggishness in allowing racial hatreds, discrimination and gross social and economic inequities to exist in our society as against the Axis powers. Mrs. Soskin told the graduates that the world would be looking to them and to the rest of their generation to make good the promises of the Atlantic Charter, and to achieve new ways of handling world-wide problems effectively.

Mr. Ben Rous, President of the School Board, presented the graduating class to Rabbi Levinthal, who awarded the diplomas. Dr. Levinthal asked the students to remember that they had obligations to meet not only as Americans but as Jews, that the term "commencement" might better be

substituted for "graduation," that learning was continuous, and that he trusted the parents, as well as the graduating students, would continue to take part in Jewish activities and study.

The parents of the graduating class presented the Center Academy with a radio-phonograph. The speech of presentation was made by Ellen Kahn,



Graduates of the Center Academy

graduate, and the speech of acceptance by her sister, Janet.

The graduating class presented an original Hebrew play, "He-Chazon" (The Vision), in which the prophet Elijah, during the reign of King Ahaz, 877-855 B.C., demonstrates that the God of the Jews is the true God. With the help of the seventh and sixth grades, the graduates presented also, "We Hold These Truths," a play based on an original radio script by Norman Corwin in commemoration of the 150th anniversary of the Bill of Rights.

The scenery, conceived and painted by the graduates, was beautiful and effective, and sensitively attuned to the messages in the plays.

The members of the class of 1943 are:

Alexander Joshua Adler
Bernard Hersch Alben
Samuel G. Cooper

Ellin R. Corben
Julian Yehudah Ginguld
Gabriel L. Jacobs
Lee Donald Jaffin
Ellen M. Kahn
Edward Moses Karron
Manfred E. Krause
Theodora Joan Krebs
Sue F. Lemberg
Berton Zion Lilienblum
Richard George Rosen
Leona Isabel Schur
Deborah Beth White

Congratulations to Center Graduates

To Beatrice Abelow, daughter of Mr. and Mrs. Samuel P. Abelow of 1098 Park Place, who has been graduated from New York University, receiving the degree of M.S., in Merchandising.

To Herbert Greenberg, son of Judge and Mrs. Emanuel Greenberg, of 1218 Carroll Street upon his graduation from New York University receiving a B.A. degree.

To Roma Kantor, daughter of Cantor and Mrs. Kantor graduated from Washington Square College, New York University with a Bachelor of Arts degree, Magna Cum Laude. She received the following awards: Graduate Scholarship for Masters Degree, Phi Beta Kappa, N.Y.U. Alumni Music Award and the Young Artist's Diploma given at the 1943 National Piano Playing Auditions.

To Cpl. and Mrs. Lazar E. Levinthal upon Mrs. Levinthal's graduation from the Brooklyn Law School, on Thursday evening, June 10th. Mrs. Levinthal also delivered the address at the Commencement Exercises, representing the Day Division of the graduating class. This is the first time that a woman graduate was given this honor by the Brooklyn Law School.

Sunday School Graduation

A very fine program was given by the pupils of our Sunday School on Sunday morning, June 13th in the Auditorium of our building. The graduates were Patricia Auerbach, Celia Baylis, Gladys Douglas, Elinor Fried, Muriel Glovinsky, Betty Kahn, Ruth Machlin, Florence Maisel, Donna Mitrani, Sondra Raabin, Saundre Rosenfeld, Alma Rosenwasser, Joan Shapiro, Florence Shir, Ruth Schneider, Alice Steinberg, Ethel Stolzenberg and Thelma Stromfield.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Fruchtenberg, Anne
Res. 910 Lincoln Place
Bus. Bookkeeper,
Bank of Manhattan
Single
- Glickman, Albert
Res. 110 New York Ave.
Bus. Accountant, 1450 B'way.
Married
*Proposed by Julius L. Horowitz
and Jacob S. Doner*
- Griff, Jennie
Res. 722 Alabama Ave.
Bus. Navy Yard
- Levenson, Mrs. Ida
Res. 853 Empire Blvd.
Bus. Wiping Material,
17 East 42nd St.
- Quaytman, Louis
Res. 750 Lefferts Ave.
Bus. Navy Dept., 21 West St.
Single
- Rabinowitz, Dr. Jay
Res. 1760 Union St.
Bus. Physician
Married
Proposed by Harold Lipsky
- Rauch, Frank
Res. 736 Eastern Parkway
Bus. Sporting Goods,
92 Bleecker St.
Married
Proposed by Ben Martz
- Rinzler, Samuel
Res. Essex House, N. Y.
Bus. Motion Pictures,
1515 Bedford Ave.
Married
*Proposed by Samuel Bernstein
and Hyman Rachmil*
- Sahn, Milton E.
Res. 2101 Bedford Ave.
Bus. Attorney, 225 B'way.
Married
*Proposed by Maurice Bernhardt
and M. Jay Bronstein*
- Simson, Max
Res. 1410 E. 49th St.
Married
*Proposed by Harry Green and
Joseph Goldstein*
- The following have applied for re-instatement in the Brooklyn Jewish Center:*
- Rottenberg, Ignatz
Res. Hotel Granada
Bus. Knitgoods, 132 W. 36th St.
Married

CAPTAIN AARON RETURNS FROM NORTH AFRICA



Captain Jules B. Aaron, son of Mr. and Mrs. Hyman Aaron, has recently returned from active duty at the North African front. He is now at Randolph Field, Texas, where he is taking a course in flight surgery

Schur, Arthur L.
Res. 475 Crown St.
Bus. Food Market,
158-07 Northern Blvd.
Married
Proposed by Louis Daum

MAURICE BERNHARDT
Chairman, Membership Comm.

Acknowledgment of Gifts

We acknowledge with thanks receipt of Prayer Books from Mr. Abraham Kaplan in honor of the Bar Mitzvah of his grandson.

Important Notice to the Women of the Center

A letter was recently mailed to the members of the Sisterhood asking for contributions to the "Phantom Theatre Party" to take care of the charitable requirements of the Sisterhood. If you have not received this letter, the committee, which is headed by Mrs. Emanuel Greenberg and Mrs. Stephen Rey, will appreciate receiving a contribution from you for this fund and thus do away with the need for the usual Theatre Party. Checks can be made payable to the Sisterhood of the Brooklyn Jewish Center.

Personal

The New York City Board of Education has added "The History of Brooklyn Jewry" by Mr. Samuel P. Abelow, to its list of required readings for the public schools.

Perpetuate the Memory of
YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

in the

Synagogue of the Center

Please communicate with Center office
for additional information

Sabbath Services

Kindling of candles at 8:15 o'clock.

Friday evening services at 6 and 7:30.

Sabbath services, Parsha Shelah Le-ka, will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6 and 8:15 p.m.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9:00.

Mincha services at 8:15.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to the following:

Mr. Oscar Schleiff of 150 Riverside Drive, upon the loss of his beloved mother, Mrs. Sarah Schleiff on June 17th.

Mr. William B. Volet of 960 Sterling Place upon the passing of his beloved mother, on June 10th.

Additions to the Library

The following books have been acquired by the Center Library recently and are now available for circulation:

Double Double Toil and Trouble—by Lion Feuchtwanger

Giden Planish—by Sinclair Lewis

The World of Yesterday—by Stefan Zweig

Journey Among Warriors—by Eve Currie

From Jesus to Paul—by Joseph Klausner

Summer Gymnasium Schedule

The following schedule will prevail in the Gym and Baths Department during the months of July and August:

Monday

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

Tuesday

Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

Thursday

Men 5 p.m. to 10 p.m.
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

HEBREW SCHOOL GRADUATION



Graduates of Center Hebrew School, with Dr. Levinthal and Teachers

A most interesting program was given by the Hebrew School graduates at exercises held in the Synagogue on Wednesday evening, June 16th. The following is a list of the graduates: Morris D. Flamm, Miriam R. Goldman, Melvin J. Goldstone, Hazel B. Greenberg, Claire H. Gumeiner, S. Morton Levitt, Elaine H. Rappoport, Mortimer L. Shakun, Irving Toback, Fannie Wecht, Hannah B. Wiedman, Albert M. Wojnilower, Norman Y. Zelvin.

The principal speaker at the exer-

cises was Capt. Isaac Klein, who is a Chaplain in the United States Army serving at Mitchell Field. Chaplain Klein delivered a very inspiring message to the graduates and to their parents. The following prizes were awarded: 1st Prize; The Rachmil Gold Medal—Albert M. Wojnilower; 2nd Prize: Given by the P. T. A.—Mortimer L. Shakun; 3rd Prize: Given by Dr. Israel H. Levinthal—Elaine Rappoport. The Sisterhood presented a gift to every member of the graduating class.

Friday

Men 1 p.m. to 6 p.m.
Boys 1 p.m. to 6 p.m.

Sundays and Legal Holidays

Men 10 a.m. to 5 p.m.
Boys 2 p.m. to 5 p.m.

Summer Library Schedule

During the months of July and August the Library of the Center will open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:30 p.m.

The Center's Best Wishes To:

Mrs. Albert A. Weinstein of 1475 Carroll Street, for a speedy and complete recovery from her illness.

Red Cross Activities Open Tuesday and Wednesday

Throughout the months of July and August, the Red Cross work-room will be open on Tuesday and Wednesday from 10 a.m. to 4 p.m. and from 8 to 10 p.m.

THE REVIEW

The Brooklyn Jewish Center Review has been acclaimed as outstanding publication issued by an American Jewish institution. When it resumes publication in September, make it a practice to pass it on to others after you have finished reading it. In this way you will make additional friends for the Center.

BROOKLYN JEWRY HONORS DR. LEVINTHAL

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preacher, a wise and learned teacher, a grand Jew, a great American—a man." Speaking of Dr. Levinthal's recent book of sermons he said: "I read it before. I found it today in Dr. Weizmann's study. He had read it,—so I stole it from him, stole it from him for the library of the Jewish Institute of Religion, for my own students. I want them to profit. I think young Jews are studying Levinthal's sermons in the way in which I fifty years ago, studied the sermons of Adolph Jellinek, the chief Rabbi of Vienna. Doctor Levinthal has not a little of the homiletic genius of the great masters of the Jewish pulpit.

"We call a man who is a preacher in the Hebrew, 'Baal Darshen,' a master of the Droshe, of the interpretation. No man, no living Rabbi in America today, knows and utilizes the illimitable treasure of the Jewish Rabbinic tradition with as much power and grace as does your Rabbi, Israel Herbert Levinthal."

Speaking on behalf of the Zionist Organization of America, Robert Szold, a former president of the organization, presented the resolution adopted by the National Executive Committee reading in part, "A member of an illustrious family which has given to America and to Jewry distinguished sons—eminent jurists and rabbis—Dr. Levinthal has lent added lustre to the name of the Levinthal family and to its record of public service by his brilliant achievements as scholar of note and as an intrepid champion of the Zionist cause. Steeped in the learning of the sages, profound in the knowledge of the world, he has held high the banner of Hebrew culture and education in this country, and strengthened the pillars of Jewish cultural values. With his keen analytical mind and warm heart, endowed with the sagacity of Talmudic scholarship and jurisprudence, Rabbi Levinthal truly personifies the rabbi who is both teacher and judge among his people."

On behalf of the Jewish National Fund, the President, Rabbi Israel Goldstein stressed the fact that in planting a forest in the name of Rabbi Levinthal "the Jewish National Fund, thanks to the Jews in Brooklyn, is doing an act of historic justice in recognition of the love and passion of

one of Zion's foremost servants in the ranks of American Israel . . . Those of us who were privileged to be present at the Zionist Convention in Providence, in 1936, will never forget the stirring appeal which he made for the planting of trees in Eretz Israel. It was the time of the Arab riots. It was the time when trees as well as men, were being murdered, and we held a memorial service for the murdered trees. Rabbi Israel Levinthal delivered the address and I remember his slogan—'A hundred new trees for every tree that has been murdered.' And when his magic words were finished, out of that assembly there arose a spontaneous ovation. Within ten minutes 50,000 trees were pledged."

Rabbi Goldstein then presented Rabbi Levinthal with an engrossed resolution on behalf of the Jewish National Fund that will bear the signa-

tures of contributors to the forest.

The concluding address by Dr. Levinthal was one of the best that this master of the spoken word has ever delivered. He spoke of the link between the Jewish religion and Eretz Israel, and the tragedy of the Jew who has no foot-hold anywhere on God's earth. "We want the Jewish religion," he stressed, "we want to further the Jewish religion, but we need also Eretz—we need the land, that land that gave birth to that religion; that land that saw the flowering of that religion; that land that has yet so much to contribute to the civilization of all the world."

With the singing of "God Bless America," lead by Mrs. Lester Miller, came to a close a unique demonstration of loyalty and affection for a beloved personality in American Jewish life.

—J. G.

CENTER ADOPTS ZIONIST PLATFORM

AT a meeting of the Board of Trustees of the Brooklyn Jewish Center held on Wednesday evening, June 2nd, the following resolution was unanimously adopted, affiliating the Center with the Zionist Organization of America:

Whereas, the Brooklyn Jewish Center has been organized for the purpose, among others, of ministering to the religious and spiritual interests of its members and of advancing traditional Judaism and,

Whereas, a cardinal tenet of traditional Judaism has been the aspiration for and insistence on the re-establishment of Palestine as the National Home of the Jewish people and,

Whereas, the Zionist movement is a practical and effective agency for the fulfillment of such aspirations;

Now, therefore, the Brooklyn Jewish Center does hereby resolve as follows:

1. The Brooklyn Jewish Center hereby expresses its unqualified approval of and adherence to the Zionist movement and declares its determination to use its utmost endeavors to assist in bringing about the speedy and effective realization of the Zionist program.

2. The Brooklyn Jewish Center hereby affiliates itself with the Zion-

ist Organization of America and, in implementation thereof, undertakes and pledges to contribute annually to that organization a shekel, in the sum of \$1.00, for each male married member of this institution who at the time shall not be individually enrolled in said Zionist Organization of America or in another Zionist body, affiliated with the World Zionist Organization.

3. The officers of this institution, together with a standing committee to be chosen by the President for that specific purpose, are directed and authorized to take all suitable and necessary steps on behalf of this institution, including the use of the facilities and the resources of this institution, to promote the aims of the Zionist movement and to urge and cause each member of this institution to enroll individually in the Zionist Organization of America or such other Zionist body.

REMEMBER—

The Center's income has been reduced by the number of members in the armed services. We must make up the deficiency by enrolling new members.

FORETHOUGHT

It is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

PALESTINE NEWS *Continued from page 15*

and an auditorium for theatrical performances.

The *London Economist*, leading British magazine dealing with economic affairs, reports the benefits which

Arabs in Palestine are enjoying as a result of Jewish immigration. The periodical states that the Arabs have been enabled to obtain increased re-

venues from their property through such immigration.

As a result of the expansion of Palestine's industries, a variety of essential articles will soon be made available to other countries in the Middle East. The Chairman of the Palestine War Supply Board has stated that arrangements are being made to utilize Palestine's surplus capacity. Loans have been issued by the Palestine Administration for intensive cultivation of the land and the development of dairy and poultry farms. Many new industries have been established in the past year, which manufacture industrial chemicals, glass containers, cardboard, paper, electric and scientific instruments. Palestine has supplied the Allied armies with millions of dollars' worth of goods produced there.

Thousands of Jews in Palestine stopped work on "Petition Day" in order to collect signatures to a petition to be sent to the governments of the United Nations asking for quick action to rescue the Jews in Europe. All Hebrew newspapers appeared with black borders and called upon all Jews to sign the petition.

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LIGHT IN THE MIDST OF DARKNESS

Continued from page 3

policy of the White Paper. He emphasized that the Labor Party should make it clear to the government of Great Britain that the Jewish situation calls for magnanimous measures in their behalf, since the Jews, no less than any other people, are entitled to life liberty and happiness.

Another great Englishman, Sir Bertrand Russell, now in this country, in an article published in *The New Palestine*, advocates a Jewish state in Palestine, and expresses the belief that such a state would be helpful not only to those living under it, but also to the Jews living elsewhere. In view of the various accusations made against the Jews in connection with the war, it is interesting to quote the following paragraph from Lord Russell's article: "The Jews have a special interest in the preservation of peace for now as in the time of the crusades, they are made the scapegoats when war breaks out. It would accordingly be a wise act if the Palestinian State, when once securely established, would encourage some of the many able men in its service to devote themselves to the study of such international problems as might threaten the peace of the world, and to the suggestion of solutions as nearly just as any that would have a chance of being adopted. By this means the Palestinian State might come to command the respect of all students of international affairs, and its pronouncements might be recognized as important events."

Lastly we should mention the news, emanating from reliable sources, that Dr. Chaim Weizmann has recently visited President Roosevelt, and that his talk with him may be of far reaching importance to the Zionist cause.

Encouraging signs are these. Light in the midst of darkness.

—JOSEPH GOLDBERG

Hebrew in New York High Schools

Jewish parents have been urged by the Jewish Education Committee of New York to have their children study the Hebrew language and literature in the public High Schools. For the past 10 years Hebrew has been taught to thousands of students in the schools.

THE STRENGTH OF ANTI-SEMITES IN THE U. S.

Continued from page 5

And what are the means? It has been amply proven that all the counterblasts of facts and statistics to disprove slanderous propaganda are of little effect. But prosecution and suppression will help. Your historical and contemporary compilations have their uses, but they are read only by the man with the open mind and the honest seeker of the truth, not by the victims of the hired libeler. Prompt prosecution of the malicious spreader of the slanders, and the denial of the right to circulate his libels, either by hand or the American mails, would have a salutary effect. These vicious propagandists are cowardly and egotistic, and will never consent to put on the martyr crown of their own volition. Such a course would stop the epidemic at its source. That is the only way to deal with this terrible problem before the fiendish brutes and their dupes have succeeded in poisoning the wells of public opinion in this land of the free.

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